

EVANGELICAL RECORDER

Ontario Bible College and Ontario Theological Seminary

Vol. 89 No. 4 December 1983



***"The Historical Jesus"
Fact or Fantasy?***

EDITORIAL

A GIFT WITHIN "THE GIFT"

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When one reflects at this Christmas season upon the gift of heaven and everlasting life wrapped up in the eternal and historical Jesus, such nonsense seems both trivial and blasphemous.

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and this life is in His Son.*

I John 5:11

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Your help over this past year has assisted us tremendously. We are most grateful to God for you.

Your Christmas gifts this year will bring cheer to many—but do remember, in your giving, the work of God. There is nothing nearer to His heart or more significant on His earth than the building up of the church of Jesus Christ. It is through your giving to His work that the gift within "The Gift" will be offered to millions more.

*William J. McRae
OBC/OTS President*

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REFLECTIONS ON JESUS AND HISTORY



by
Mr. John Franklin
OBC Faculty

Present and Future

In today's world, there is, on the one hand, a preoccupation with the present. People want what they want, *now*. And, the experience that is most appealing is the one they can have at this moment. On the other hand, considerable attention is given to the future. Modern man carries a burden of uncertainty about where his own creativity and technological genius will ultimately lead him. We hear about "future shock" and a new breed of high priest, the futurologist. There is little question that this modern emphasis in our culture serves to give shape to our hopes and fears, to our values and to the understanding we have of ourselves.

A Sense of the Past

Interest in the present and the future is not to be disparaged but it is fair to say that a sense of the past is a necessary component for a balanced view of our culture, our values and ourselves. It is also an essential element in our understanding of the Christian faith. The mood and focus of modern culture has unquestionably had a significant impact on Biblical and theological understanding. There is much need, however, for a continuing affirmation of the historical character of divine revelation. The challenge to the historical nature of revealed truth comes from a number of sources and shows its influence most clearly in modern Biblical studies and some recent theological reflection.

Two Main Ways

For some years now, Biblical scholars have been engaged in a debate about the historicity of the Biblical accounts, particularly those concerning Jesus. It has been suggested that there are two main ways of approaching the Biblical documents. In the first, the New Testament, for example, can be understood from a religious perspective as the Gospel or the "*kerygma*". In this way, it is seen as containing a message to be preached. The authors are treated as enthusiastic advocates of a belief in divine revelatory action which they claim was present in the historical events. The second method approaches the Scriptures by means of a merely historical inquiry. This includes literary and archaeological in-

vestigation, seeking to determine as accurately as possible the course and significance of past events. An inquiry of this kind is inclined to use methods borrowed from philosophy or science which, though designed to maximize objectivity, may at the same time undermine any religious understanding of the events. The methods assume a position of neutrality on the meaning and significance of the facts.

Two Dangers

The problems that ensue from these two approaches are obvious. First, there is the danger of too close a relationship between the two, resulting in the possibility of Christian faith resting on the success or failure of historical inquiry. The problem here is that because historical inquiry is never complete or certain faith, it is bound to uncertainty. Much of modern theology, conscious of this pitfall, has set faith apart from any factual grounding and, in so doing, has dealt a serious blow to belief in the centrality of the Biblical accounts. It has sought to give faith a certainty of its own.

The second danger is precisely that of making too radical a separation between faith and the knowledge of past events. Faith divorced from history is not Biblical faith. It is of vital importance that we take serious account of the historical events in both Old and New Testaments, for it is there that God shows Himself. There is an unfortunate trend in much of modern Biblical scholarship to argue that the con-

tents of the Biblical documents are so deeply influenced by the culture of the time, and at many points so embellished by the authors, that the accounts fail to give us an accurate picture. What they argue is that the Gospels, for instance, do not provide a reliable historical source for the teachings of Jesus. This sceptical stance makes it necessary for the Biblical scholar to take up the task of either reconstructing the history of the Gospel tradition, or rejecting its importance altogether.

Another Alternative

There is however, another alternative. J. Jeremias in *New Testament Theology I* (p. 37) argues, with reference to the synoptic tradition, that "it is the inauthenticity not the authenticity of the sayings of Jesus that must be demonstrated." A good deal of modern scholarship is committed to the reliability and accuracy of the Biblical accounts. In the context of the Christian faith, there is no need for a divorce between what faith holds to be true and what the "facts" say. The *Kerygma* is rooted in historical events. Historical inquiry may enable us to gain greater clarity about the events and enhance our understanding and thus provide a stronger foundation for faith. Nonetheless, the historical events need to be enlivened by a religious faith and commitment which allows us to see beyond the "mere facts" to the divine intention and meaning which they bear.

The Controversies

The controversies that have engaged Biblical scholars have had a considerable impact on theological thinking as well. Uncertainty about the reliability of the Biblical accounts raises serious questions about the identity of Jesus. Was He simply an outstanding moral teacher? Is He to be understood as a special—perhaps unique—example of righteous living? Was He a man who lived close to God who models for us the ideal divine-human relationship? Or is He, in fact, the incarnate Son of God? Some recent theological discussions have cast a shadow over the traditional doctrine of the incarnation and treated it as a relic from the past and as a belief that needs updating. It has become popular in

theological circles to try to understand theology in more human and secular ways. The assumption is that a theology laced with miracle and talk of the supernatural is no longer credible in an age of science. This is not a view that is easily established but it is too easily accepted and certainly widely influential. The challenge to the doctrine of the incarnation goes to the very heart of the Christian faith, and is once again the product of too ready a divorce between faith and history. The dilemma posed for the modern believer seems to be something like this: Believe in the Christ of faith if you wish, and give Him a divine nature but recognize that there is little factual data to support such a view, or, accept the reality of the historical figure but be aware that history offers no evidence for talk of the supernatural; such talk must be seen as simply human additions.

The Biblical Declaration

The Biblical declaration of the incarnation points to the false polarity

in the dilemma. The God of Scripture is the God who shows Himself in history. Many of the historical events recorded in Scripture are understood to be vehicles for God's self-disclosure. It is, of course, obvious that historical events may be taken at various levels. Scripture calls us to open our eyes to the divine reality present in the events though they may be understood apart from that reality.

Christians are sometimes told there is little evidence to support their belief but, on the contrary, there is a wealth of historical evidence which gives substance and authority to the Gospel. Jesus' life, death and resurrection are well-attested facts and no believer need apologize for an ill-founded faith. There is no incongruity between the "Jesus of history" and the "Christ of faith." The witness of Scripture to Jesus is a witness that proclaims "the Word was made flesh and dwelt among us and we beheld His glory as of the only begotten of the Father, full of grace and truth" (John 1:14).



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AUTHOR'S NOTE: The literature on this subject is vast but it may be helpful to mention a few works that will provide good resource for further exploration of the topic. A good basic introduction from the standpoint of Biblical studies is J. Howard Marshall's, *I Believe in the Historical Jesus*, (Grand Rapids: Eerdmans, 1971). There is also F. F. Bruce, *The New Testament Documents are they Reliable?* (Eerdmans, 1973) which has been a reliable resource to many since its first printing in 1943. For a more advanced treatment of the subject, C. K. Barrett, *Jesus and the Gospel Tradition*, (London, 1967) and J. Jeremias, *New Testament Theology I*, (New York: Scribner's, 1971). In both of these works, the subject matter is much broader in scope and the language more technical. An excellent example of just how reliable the New Testament accounts are is found in Frank Morison, *Who Moved the Stone*, (Faber and Faber: London, 1978). This work provides a closely argued case for the resurrection based mainly on the events leading up to Jesus' death. Morison's book has an apologetic force as does John W. Montgomery, *History and Christianity*, (Inter Varsity Press, 1975), see also J. N. D. Anderson, *Christianity and the Witness of History*, (London: Tyndale, 1970). On the matter of the incarnation, by the same author, *The Mystery of the Incarnation*, (Inter Varsity Press, 1978) provides a helpful account of the history and development of Christology as well as devoting two chapters to the contemporary debate. For primary resources on some

of that debate see John Hick, *The Myth of God Incarnate*, (London: Hodder and Stoughton, 1977).

For those who may be particularly ambitious, I would highly recommend Anthony Thiselton, *The Two Horizons New Testament Hermeneutics and Philosophical Description*, (Eerdmans, 1980). Though highly technical and intended for the advanced reader, it provides an excellent account of the impact of modern philosophy on matters of Biblical interpretation. ■

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"And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." John 1:14

The twentieth century has seen the unravelling of many mysteries of our universe. Space travel has been lifted from the realm of science-fiction to common occurrence. Genetic research has uncovered the marvelously intricate structure of the human cell. The computer age has made "instant" communication around the globe a present reality. And yet, mysteries still remain. Where are the boundaries of space? Who will finally discover a cure for cancer? How can a minute silicon chip store such an abundance of information on its infinitesimal circuitry?

Perhaps one of the greatest mysteries that transcends, yet involves, our universe is the incarnation of the Son of God—"and the Word became flesh." How could the transcendent Word—God—the Creator of all—become part of His creation—a man? How could Jesus be both divine and human at the same time? This insoluble mystery has perplexed scientists, philosophers and theologians for centuries—nor can we unravel it! But even though the "how" of the incarnation remains shrouded in mystery, the fact of the Word becoming man is a marvelous reality, shining with the clarity and brightness of the sun. In this advent season, we can meditate with profit on this great revelation and marvel at its benefits for us.

He Dwelt Among Us

The incarnation presents us with an astounding act by the eternal Word—"He dwelt among us". The word "dwell" actually means that He "tended" or "tabernacled" with men. He entered into close quarters with us by coming to live His life where we live. This fact has several important implications for us.

First, it means that God's presence is with us. Our Saviour was given the name "Immanuel" (Matt. 1:23) which means "God with us". This is truly an awesome experience. Imagine the everlasting, all-powerful, all-knowing God, the Creator is with you—in your presence. How terrifying, and

THE WORD BECAME FLESH



by
Dr. Erwin Penner
OBC Faculty

yet what an honour. Perhaps our first response to His presence needs to be humble worship and grateful praise that He stooped down to dignify us by His nearness and fellowship. But the presence of the Lord is also very comforting. Imagine again, the eternal, loving heavenly Father is near with limitless resources to help you. A young child, fearful of sleeping in a dark room during a thunderstorm, was not comforted by her mother's words, "God is with you". She said, "Mommy, I want a God with skin on Him". Jesus is "God with skin on Him". Through His incarnation, He brought the very presence of God among men.

Second, it means that God identifies with us in our human predicament brought on by sin. The intent of the incarnation was **not** to install a heavenly judge among men but to save us (John 3:17) through a compassionate High Priest who was tempted like we are (Heb. 4:15). For this reason, Jesus helped the poor,

healed the sick, associated with sinners, rebuked the proud, proclaimed the Good News of the Kingdom and raised the dead. The same purpose motivated Him to humble Himself even to die on a cross. He involved Himself with man in his sinful state, so that through His death, glorious resurrection and heavenly exaltation, He might redeem them forever (Phil. 2:6-10).

In short, "He dwelt among us" for our salvation. The only adequate response to such self-denying grace is repentant faith and whole-hearted obedience to His exalted Lordship.

We Beheld His Glory

The incarnate presence of the Word among men had a profound effect on the evangelist and those in the believing circle with Him. Their eyes were not merely held as eye-witnesses observing a startling phenomenon, for even unbelievers observed the great works of Jesus and marvelled. No, Jesus' disciples had begun to see with the eyes of faith and so their gaze was fixed beyond the immediate miraculous deeds and significant words of the Lord to His glory as the only Son of God. The glory had become visible to them as they observed His incarnate life, death, resurrection and glorious exaltation to the right hand of the Father, and realized it was for their salvation. Through believing eyes, they had come to see the glory of His person and the fullness of His saving works. These aspects bear further reflection. What then did the disciples see?

Firstly, they were enamored with His glorious person. Jesus was not another miracle-worker of the times who sought to control the gods by magical arts (like Simon in Acts 8:9ff). Nor was His glory that of a mere human with supernatural powers. Rather, His glory was that of God Himself with whom He stood in personal relationship as the eternal Son! In the person of Jesus, God Himself came among men. The mighty deeds and authoritative words of Jesus were the acts and speech of God coming to expression through Him (John 14:10). Jesus' glory arose from His intimate affiliation as Son with the Father, who lived among men as the God-man. John testifies that as the disciples ob-

served His sinless life and powerful ministry, His shameful death and astonishing resurrection climaxed by the glorious exaltation to God's right hand, they realized that they were seeing a divine glory reflected in the Incarnate Son. The glory of his marvelous person held their gaze and overshadowed all the marvels of the circumstances that attended His presence. They were impressed with the person of Jesus Christ—with God! Are you deeply impressed with the Son of God? The central advent message to us is that we should come to worship the glorious Christ, rather than merely to recount the amazing events of His incarnation. The glory of His person needs to captivate our entire being so that we worship and obey Him.

Secondly, they were enamored with His benefits. The disciples' appreciation of the glory of Christ's person is vitally tied to what He has done for our benefit. As a person, He is "full of grace and truth." The incarnate and glorified Son has come

among us with an abundance of two very needed gifts—"grace" and "truth". His "grace" speaks of His covenant mercy by which He comes towards us with undeserved forgiveness for our sins and proffers us His fellowship. Such grace is always needed when a Holy God approaches sinful men such as we are. His "truth" reflects His covenant loyalty by which He commits Himself to us unreservedly as the God who cares for us. Again, such truth is always necessary for our spiritual preservation, direction and enablement. How unutterably marvelous that God, in Christ, has come to us with "grace and truth" which is redemptive and protective, rather than with divine justice and power which would have rightfully destroyed us. No wonder that the disciples, when they contemplated the fullness of the benefits Christ brought, recognized, in Him, the glory of the only begotten Son of God.

We Proclaim His Glory

The advent reality, "The Word became flesh", demands a response!

John the Evangelist, John the Baptist, the disciples, and myriads of believers since then, have all borne witness of the Incarnate Word because they beheld His glory. We, too, when we contemplate and recognize His glory, can do no less. The world of the 1980's needs to behold the glory of Christ and experience His grace and truth. We who live in this era are to bear witness of this Christ through word and life. ■

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ARTIFICIAL INTELLIGENCE

AND GENUINE BELIEF



by
Ray Binkley
Systems Advisor for Shell Canada
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Introduction

For the past 25 years, I have worked in the computer systems field, which recently has been devoting much research and development to the subject of artificial intelligence (AI). In striving to imbed into computers aspects of human intelligence, AI teaches us how little we know about our own intelligence and belief processes. I have found this work to be helpful in taking a fresh look at my own beliefs. Examining how and why I believe has given fresh insight into what I really believe.

What are the cultural forces that shape our beliefs? Which ones are helpful? Which are not? What mental processes and mechanisms are we cultivating to help us cope with the extraordinary number of principalities and powers that clamour for our allegiance?

Christians should have a high interest in developing answers to these questions.

Perceptual Filters

Harry Blamires, in his great book, *The Christian Mind*, uses the phrase "perceptual filters" to describe the ideas, beliefs and attitudes which have seeped so deeply into our consciousness that we think *with* them, unaware they are there. Yet they have such a pervasive influence.

Most of us feel we are quite aware of societal forces which attempt to mould and manipulate. We are also convinced that we understand our own biases, preconceptions and beliefs.

The following comments will challenge these views and expose a terrible heresy which I (and perhaps many of us) have been nurturing. This deadly heresy secretly saps strength much like a spiritual brain tumor.

A Test

Let's begin with a simple test. (Provided by Joseph Weizenbaum, an AI pioneer at the Massachusetts Institute of Technology.)

Throughout history, our thought processes have been greatly influenced by inventions, devices and instruments. Some influence our culture more than others. One particular device is having an enormous influence on our culture today. It is

indeed difficult to overestimate the impact of this device, yet you will probably find it very difficult to call to mind. Take a moment to try to think of the devices which influence our society the most.

Over the past year or so I have asked hundreds of people to do this and not one has even thought of this device. Let me give you some hints. You have most assuredly used this device several times today. It was invented about 700 years ago . . .

The device is the clock! Seven hundred years ago, it began producing its products (minutes, seconds, hours). It almost immediately introduced a first level of abstraction into man's perception of reality. The labourer's workday now began at a certain time of day (as opposed to when he yoked the oxen). Also, he began to eat lunch at noon (not necessarily when he was hungry).

Ever since, the clock has increasingly extended its influence, yet we can't even think of it when asked. The influence of computers today is even greater and just as insidious.

Computer Technology

Artificial Intelligence Inc. is currently marketing a computer program called "Intellect". This product can imbed within your computer truly remarkable characteristics. It appears to have a great mastery of language and an ability to understand your problems. Products like these have a tremendous ability to influence people.

Man has repeatedly demonstrated a tendency to rely upon computers for guidance, often asking them to provide judgment when they were not equipped to do so. Soon you will find it commonplace that computers provide psychological and spiritual council.

This is a particularly troubling prospect, especially when we take into account how easily our own beliefs can be twisted by society, even when we have been raised (as I was) with a "spiritual silver spoon" in our mouth.

The Unspoken Heresy

After being raised in a Christian home, exposed to fine churches, and good schooling, I was baptized at 17, attended and graduated from McMaster with a degree in mathe-

matics and then entered into the business world. All the while, I continued to be active in church and community. I was known and identified as a professing Christian. I recently woke up to the fact that through all of this time I had been nurturing a terrible heresy deep in my heart, mind and soul. I was allowed (even encouraged) to pick up, nurture and fine-tune it. **No one ever taught the heresy to me in words.** Rather, it was through actions and lifestyle, that I came to believe that **JESUS' TEACHING IS WONDERFUL, INSPIRATIONAL IDEALISM WHICH IS NOT PRACTICAL FOR EVERYDAY LIFE, PARTICULARLY AS IT RELATES TO HOW WE EARN OUR LIVELIHOOD.**

This is the unspoken yet terribly pervasive and powerful heresy of our times. It acts as a tragic perceptual filter to both individuals and churches.

Look at the witness of the Christian community. The church appears to have little interest in providing practical guidelines, council and nurture to "the person on the job". Most feel almost abandoned or ignored in the workplace. Most pastors never visit their parishioners where and when they need help the most—at work. Is it any wonder most workers quietly capitulate to this heresy. Is it any wonder our society has quietly come to accept false teaching, even to build its very foundations on lies. One primary example of this is the 200 year old teaching of Adam Smith that urges each of us to act in our own self interest:

"... every individual necessarily labors to render the annual revenue of the society, as great as he can. He generally, indeed, neither intends to promote the public interest, nor knows how much he is promoting it . . . he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest, he frequently promotes that of the society more effectually than when he really intends to promote it."

This is one of the most famous and influential quotes of all history. Using this sort of thinking, our soci-

ety has truly harnessed the power of human greed. With Smith's position, we can congratulate ourselves on being greedy, since private greed leads to corporate good.

Even some Christian scholars teach that Jesus' teaching is directional rather than practical. John Stott points out in his book *Christian Counter Culture*, that perhaps the "majority of readers and commentators, looking the reality of human perversity in the face, have declared the standards of the Sermon on the Mount to be unattainable. Its ideals are noble but unpractical, they say, attractive to imagine but impossible to fulfill."

Michael Novak, a Bible scholar

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who has studied our economic/political systems in depth concludes "no intelligent human order—not even within a church bureaucracy—can be run according to the counsels of Christianity. Not even saints in company assembled can bear such a regimen . . . to try to run an economy by the highest Christian principles is certain to destroy both the economy and the reputation of Christianity."

If this is the sort of teaching we are hearing from human intelligence, imagine the errors we can expect from Artificial Intelligence. When so called Christian scholars teach it, is it any wonder that Christians in business either quietly capitulate to this heresy that Jesus' teaching is impractical or they feel as Elijah did, that all have bowed to Baal.

Counteraction

To counteract this heresy we must begin to develop a supportive infrastructure which will identify, nurture and protect the "7000" (see 1 Kings 19:18) who currently feel so often alone and abandoned by the church. We must share with one another our experience, giving helpful, scriptural insights for specific situations, good books, magazines and articles in newspapers, organizations working in the area, etc. A small group of business men along with theologians at Ontario Theological Seminary have developed a bibliography of good reading materials. We are teaching a course at Ontario Theological Seminary this winter entitled "Christianity and Business". It will begin Jan. 24, 1984 from 6:30-9:30 p.m. and continue on Tuesday nights until April 24, 1984. It is intended for experienced career people as well as for students.

We believe that Christians in business, together with those preparing for formal ministry, will welcome the opportunity to address a number of important economic, cultural and spiritual issues on the basis of God's word and Christian theology. During the various lectures and seminars, much time will be allowed for personal accounts from selected Christians in business, describing how they have applied their faith in the work place. *Thank God it's Monday* by W. H. Diehl will be one of our textbooks.

We invite you to attend this course if you live within driving distance of the OTS campus.

Conclusion

In conclusion, let me once again stress how important it is for each of us to cultivate living patterns that foster the development of healthy perceptual filters. Attempts at Artificial Intelligence are teaching us just how complex and easily twisted are our own belief processes.

Christians are often accused of being hypocrites because their lifestyle is so obviously inconsistent with their stated beliefs.

Is it possible that we can be so deluded into thinking that we believe and yet we really don't believe because of some deep unrecognized perceptual filters and attitudes?

In *Christian Counter Culture*, John Stott acknowledges the great heresy mentioned above and then offers the solution with such eloquence, when he says:

"It is one thing to be convinced of the Sermon's relevance in theory, but quite another to be sure that it will work in practice. Are its standards attainable? Or must we rest content with admiring them wistfully from afar? The standards of the Sermon are neither readily attainable by every man, nor totally unattainable by any man. To put them beyond anybody's reach is to ignore the purpose of Christ's Sermon; to put them within everybody's reach is to ignore the reality of man's sin. They are attainable all right, but only by those who have experienced the new birth which Jesus told Nicodemus was the indispensable condition of seeing and entering God's kingdom."

Christianity has never been tried and found wanting. Some have tried it, found it difficult and consequently abandoned it. Our churches are expert at making those who have done so, feel comfortable and secure. ■

THE CHRISTMAS STORY IS A BIBLE STORY



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ALUMNI in ACTION

In All Ways Acknowledge Him

(Prov. 3:6)

by Douglas C. Percy '36

An acronym of Prov. 3:6 is IAWAH, the name of a well-known Christian camp near Kingston, Ontario. It is also the life motto of Charlie Leach '41, another of our outstanding alumni and a great and effective servant of Jesus Christ.

Much of Charlie's work was recently brought back to memory with the reading of his biography, *ON A LONELY SIDE ROAD*, by Jean (Porter) Horn, published by IAWAH HOUSE, 260 Barrie Street, Kingston, Ontario, K7L 3K7, price \$8.95. Reading it unlocks a host of memories, and provides a long list of names contemporary to Christian work for the last 50 years or so.

Due to an injury sustained by his father, Charlie, as the oldest child in his family, felt compelled to quit school at an early age and begin working to help make ends meet. During this early period, he was converted and soon heard the call of God on his life.

This leading of God and the encouragement of a family friend brought him to Toronto Bible College. Here he came under the influence of Mrs. J. B. Rhodes, the wife of the man who was soon to become the President of the College. Mrs. Rhodes, herself a qualified teacher, filled the huge gap in Charlie's education. He responded to her training and eventually graduated from the College.

During his years at Bible College, Charlie was drawn to the China Inland Mission (now Overseas Missionary Fellowship). But a hearing disability developed and he found it impossible to pursue his missionary career.

This led him to accept an invitation to work with the Soldiers' and Airmen's Christian Association in King-



Charlie Leach '41

ston. At the same time, he was involved with Youth for Christ, Child Evangelism Fellowship and a host of other Christian services. (Charlie was working himself to exhaustion, and many of us were concerned about his physical welfare. When he was faced with a delicate ear surgery to recover some of his hearing, Betty and I were privileged to have him in our home for some weeks and dress his wounds. During this time, we got to know this man of God very well indeed and saw first-hand the leading of God in his life. It also gave us a fuller appreciation for the type of training given to the O.B.C. students.)

When Charlie's elder son, Elwood, reached the camping age, it was necessary for him to go several miles to a Christian camp where good camping skills were offered. Charlie believed that if he hesitated to send his son so far away, there must be numerous other parents who felt the same way.

With this thought, Charlie, along with associates of the Christian Youth Centre, sought out property, formed a Board and IAWAH saw its humble beginnings. While Charlie was the General Director, he worked with hammer and saw along with many who gave up their time to build buildings, docks and anything else which was needed to upgrade the facilities. Because of his deep desire to see children and young people won to the Lord, Charlie's vision has grown to the place where IAWAH is now carrying on a summer programme of children's camps with mature, qualified leaders instructing camping skills on a high level as well as the teaching of the Bible. IAWAH has also become a well-known retreat centre open the year around ministering to the needs of young people of many churches as well as I.S.C.F. and Queen's Christian Fellowship. After twenty-seven years in the active camping ministry, Charlie has retired to live on a farm but remains President of the Corporation, spends two days a week at the office and is advisor to Tim Duffield, the Acting Director.

For Charlie and the myriad of others, we rise up and called them blessed.

It was a lonely side road that Charlie took in obedience to his Lord and Saviour. He knew what it meant to suffer for Him. He knew what it meant to sacrifice, to be lonely. But for him, it means to "In All Ways Acknowledge Him". Camp IAWAH has been functioning for more than 25 years for the glory of God. "Well done, good and faithful servant . . ."

Do order a copy of the story of Charles W. Leach so that you too can share in another unique O.B.C. life and rejoice at what God hath wrought and is continuing to do. ■

BOOK REVIEWS

ISLAM AND CHRISTIAN WITNESS: SHARING THE FAITH WITH MUSLIMS

Author: Martin Goldsmith
I.V.F. (distributed by
R. G. Mitchell), 1982
157 pp., \$4.25 (Can.)
Reviewed by
Rev. Ebenezer Sikakane,
O.B.C. Faculty

The message of this book is timely as today there is a growing movement concerned about sharing the Gospel with Muslims. The author's scenario is very symbolic of Christianity:

"Boredom (on the train) lulled him into dreamland. Then, he opened his eyes and to his amazement saw a mosque flash by outside (in England!). Was it a dream? Was he back in Asia?"

Islam has suddenly risen world prominence mainly because of "black gold" (oil). There is a tremendous sense of superiority and strength in Islam. Christianity needs to understand this, and also needs to acquire some basics in Islam in order to witness intelligently. Muslims themselves have become an aggressive missionary force as far as their mission (da'wah) goes. They do this via tract distribution, preaching, personal persuasion, and also by cultural exhibitions and mass media presentations about Islamic art and culture. Need for a working knowledge of Islam is vital for Christian workers.

The author points out some of the "outside influences" Islam faces that are likely to affect it drastically, eg. (a) Materialism: can they continue faithfully praying 5 times a day in the modern business world? (b) Marxism: can they work closely with the Soviet Union and survive? There are many others.

The author talks about things that are offensive to Muslims and a stumbling block to their acceptance of the Gospel: Trinity, Jesus as the Son of God; Christian "sects" divisions; corrupted Scriptures. Anyone witnessing to them will avoid arguing in

these areas—at least initially. The author also points out some important Islamic beliefs that can be used effectively to witness to Muslims eg. the unity of God, their ethics, sin, Satan, what they believe about Jesus Christ.

Half-way through this book, the author presents an explanation of the known basics of the glorious "Good News" as they should be presented to Muslims. Also, there is the "how to" section at the end of the book which provides a practical guide to

those who wish to seriously share their faith with Muslims. ■



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"Three months later," relates Richard Scheel, a CBMI doctor, "someone tugged at my sleeve and bent down to try to kiss my feet. It was Ferketa. She wanted to give me a present of five eggs. I took one of them to avoid hurting her feelings. Then, looking at me with clear eyes, she said, 'may God reward you for all you have done for me.'"

CBMI is able to reach only a small percentage of the millions of people who are suffering from Trachoma — the Egyptian eye disease. Daily, our dispensaries distribute over 4,900 tubes of Tetracycline. You could call that quite an achievement, but not when you know that there are millions who do not receive such help because CBMI's resources are limited.

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Advertising supplement to Evangelical Recorder—December 1983

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BOOK REVIEWS

THE MARRIAGE BUILDER

Author: Lawrence Crabb, Jr.

Zondervan (distributed by

R. G. Mitchell), 1982

145 pp., cloth, \$11.75 (Can.)

Reviewed by Rev. Glenn Taylor,

General Director of

Yonge Street Mission, Toronto

"Living intimately with another sinner" may not be the most popular definition of marriage. However, acknowledging one's sinfulness (and that of one's spouse, which, of course, is easier) may be a good place to begin in understanding the dynamics of building a Christian marriage. Crabb sees marriage as the outcome of a deliberate choice of painful obedience rather than the pursuit of pleasure through mutual manipulation.

An important marriage goal is "a deep experience of personal intimacy through relationship with a person of the opposite sex." Crabb argues that such a goal is possible only if one is freed from the pursuit of one's needs for security and significance in the marriage relationship. These needs can only be met and only fully met in relationship with Christ. Having one's needs met in Christ frees one to minister to one's mate, rather than manipulating one's mate to meet one's needs. The nature of personal needs and how these can be met is discussed in detail.

The author argues that beliefs determine goals and that the development of wrong beliefs leads to inappropriate behaviour that is usually manipulative and self-interested. He clearly distinguishes between needs, desires and goals. Needs are met in Christ. Desires are acknowledged and may be appropriately sought but one must recognize that they are not life-determining and should not be seen as related to the fulfillment of our needs. Therefore, not to have one's desires fulfilled may be painful but not ultimately threatening. On the other hand, goals must be set which are under our control and in keeping with God's will. For these,

we assume responsibility. Crabb says, "We bear no responsibility for which feeling we experience". However, we must evaluate each event and can control the secondary emotional response and must deal with it in the context of the Christian doctrine of forgiveness.

The building blocks of marriage are grace, commitment and acceptance. Out of a Biblical understanding of these three keys arises the capacity to rejoice in the joys of marriage fully and to deal with the pains and hurts of marriage with forgiveness and love.

I recommend this book as one of the best on the subject. It deals with the key issues in a helpful manner. However, I consider Crabb to be rather simplistic and one-dimensional in his view of man's fulfillment of man's needs for security and significance. It is difficult to argue with the statement that these needs are met in Christ alone. God did create man for relationship with Himself but also for relationship with his fellows, especially the help-mate provided. I would suggest a more serious consideration of the role of man's human relationships as they impact upon his needs. Man was created for human as well as divine relationships. Secondly, the reference to a cardinal rule of mental health as being "Never assume responsibility for a goal you cannot control" leaves the impression that mental health is "playing it safe". Sometimes we must assume respon-

sibility that takes us beyond what we perceive ourselves to be in control of at the time. Lastly, I feel that the question of feelings and how to cope with them is not adequately developed by Crabb.

Undoubtedly, this is a book worth serious study by all who desire their marriage to be Christian. ■

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BOOK REVIEWS

I AND II THESSALONIANS

(New Century Bible Commentary)

Author: I. Howard Marshall

Wm. Eerdmans (distributed by
R. G. Mitchell), 1983

256 pp., \$8.95 (Can.)

Reviewed by Dr. Roy Matheson,
O.T.S. Faculty

This volume is a recent addition to the *New Century Bible Commentary* and unlike the others (which are reprints), this is an entirely new work. In the introduction, the author raises the question as to whether a new commentary on Thessalonians is called for, since the helpful work by E. Best is recent and fairly comprehensive. After sampling Marshall's work, the reader must answer in the affirmative. Best's commentary is not entirely conservative while Marshall's is. One might also mention the recent commentary on Thessalonians by F. F. Bruce. That excellent work is based on the Greek text while this volume is completely usable by the English reader without the original language.

Marshall has a lengthy introduction in which he ably refutes the theory that II Thessalonians is not a genuine work of Paul. One example of his exegetical skill is seen in his discussion of the problematic text, I Thess. 4:4. He presents the two major views well, namely that the term "vessel" may refer to one's own body or to one's wife.

Theological problems are also carefully explored. He presents seven possible views for the identity of "restrainer" in II Thess. 2 and concludes that it refers to the preaching of the Gospel as God's means of restraining evil today.

One will not always agree with Marshall's interpretations of the eschatological sections but the commentary is a helpful one, regardless of one's eschatological persuasions. ■

WORD BIBLICAL COMMENTARY:

II PETER AND JUDE, VOL. 50

Author: Richard Bauckham

Word Publishing (distributed by
Triwel Publishing), 1983

359 pp., \$24.65 (Can.)

Reviewed by Rev. Robert Muse,
O.B.C. Faculty

Professor Bauckham, Lecturer in the History of Christian Thought at the University of Manchester, England, prefaces his commentary by noting that he wants to break new ground in his study of Jude and II Peter. Older studies have neglected these two New Testament books because their "conventional judgments" have been that Jude and II Peter are "late in date and of little theological value". The author calls these judgments into question. Jude and II Peter, when understood in their own terms, are worthy of their place in the canon and both "make their own distinctive contributions to the message of the Word of God even today" (p. xi).

Bauckham divides his book into two parts: Jude covers approximately 125 pages and II Peter covers 212 pages. There is an extended "Introduction" to each letter (analyzing form, structure, outline, language, sources, etc) and this is followed by "Comment" based on each specific literary unit. The commentary proper follows the same outline throughout:

"Bibliography" (listing the most recent scholarship), "Translation", "Notes" (on the Greek text), "Form/Structure/Setting", "Comment", "Explanation" (brief but helpful exposition).

The Jude-II Peter sequence of the commentary presents the author's argument that Jude was in fact written first, and that II Peter show signs of literary dependence on the earlier work. Bauckham is convincing here. Regarding authorship, Professor Bauckham favors the brother of Jesus as the author of Jude. It was probably written in the decade of the 50's for a predominantly Jewish Christian community in a Gentile society. Ac-



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BOOK REVIEWS

cording to Bauckham, the author of II Peter is not known. He suggests the author was probably a "Hellenistized Jew", a close associate of Peter's amanuensis, who wrote in the decade 80-90 A.D. Still, he maintains, the "apostolic message and content" of II Peter remain undisputed. While he believes the language, the critical assessment of the early Church Fathers and pseudonymity all argue against apostolic authorship, the case is not closed. Although one cannot be dogmatic, in the opinion of this writer, many conservative scholars have satisfactorily answered Bauckham's objections, and affirm the Peterine authorship of this epistle.

Strictly speaking, neither letter belongs to "apocalyptic Jewish Christianity". Nevertheless, "the dominance of the apocalyptic outlook in Jude and his use of the Jewish apocalypses . . . locates him in circles where apocalyptic was not just one influence, but the dominant vehicle through which faith in Jesus found expression" (p. 10). II Peter has a strong interest in the imminent eschatological judgment, but this is ex-

pressed in Hellenistic terminology. The juxtaposition of Hellenism and apocalyptic is the fundamental character of the letter (pp. 151-154).

Bauckham's expertise in the original languages, the history of Christian thought and contemporary critical scholarship makes his work a major contribution to New Testament studies. His use of the Biblical languages is extensive, but it will not distract pastors or laymen who have only a passing interest in Hebrew and Greek. For each Hebrew or Greek word or phrase, translation follows immediately. The commentary clearly reflects the "best" in evangelical critical scholarship today. The author knows and uses all the critical tools available to him for the

purpose of discovering the message of these two New Testament writings. But he never allows his "method" to subordinate the authority of Scripture. He goes about his task with scholarly care and precision; yet this is always balanced with piety and humility. This places Professor Bauckham head and shoulders above the majority of the critical scholars today, who seem to have bought into an "inerrant methodology" at the expense of Biblical infallibility.

The book is attractively printed and reasonably priced. Every evangelical Christian should be prepared to make space on his/her library shelf for all 52 volumes in this *Word Series*. ■

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WINDOW on the WORLD

REPORT ON SOYMC '83

by
Dr. Ian Rennie
Dean of OTS

On Saturday, October 15, 1983, the first Southern Ontario Youth Missions Conference (SOYMC '83) was held on the premises of McMaster University in Hamilton. The conference was planned by, and for, students. Over 450 were registered. The keynote speaker was George Verwer of Operation Mobilization but over 30 mission organizations were represented. As well as the plenary sessions, the students had their choice of over a dozen missions workshops conducted by a variety of mission organizations.

The following reports have been submitted by several members of our "OTS community" who attended.

*Dr. Dan Kelly,
OTS Professor of Missiology:*

"Are we on the edge of another Student Volunteer Movement? In 1886, during a summer Bible study conference held at Mount Hermon, Massachusetts, and conducted by D. L. Moody, a student by the name of Robert P. Wilder became deeply concerned for missions. Touched by his concern, over 100 students attending the Conference signified their intention of becoming missionaries. By the following summer, the Student Volunteer Movement was formed. The organization reached its peak in 1920 when 6,890 young people attended the Des Moines, Iowa, Summer Conference. During its lifetime, the S.V.M. saw more than 20,000 of its members become foreign missionaries.

"As a teacher of missions, I was struck by the excitement of the students attending SOYMC '83. It was obvious that these young people

were seriously seeking God's direction for their lives. Not all of the registrants will be called to a vocation in missions, but the success of the conference clearly shows that missions has become a serious option for a substantial number of keen, young students here in southern Ontario.

"We must uphold the outworking of this conference in prayer. It could very well be that we who have been more than once discouraged by the apparent indifference to missions of the younger generation, will be swept up in a movement that will rival the great student missions movements of past decades."

*Miss Mary Brogden,
M.T.S. '83:*

"Expand your vision to match your God! This was the challenge presented at SOYMC '83.

"As a young person already committed to missions, I saw this conference in a different light than many of the other people there. While most of the facts, needs and challenges given throughout the day were among those I had heard many times before, I found that I was challenged to persist in my commitment to 'go and to make disciples'. Many of George Verwer's comments regarding total commitment to Christ, spirituality in the Christian life, and the importance of prayer were timely reminders for me as I continue to prepare for overseas missions.

"Recently, my interest in missions has begun to focus on Muslim peoples in South-east Asia. This conference allowed me the opportunity to view two very good films dealing with the Muslim world and to attend two workshops: one on communicating Christ to Muslims and the second on the discipling of international students here on Canadian university campuses. Both workshops were led by experienced men who were able to give insight into the theoretical aspects of their topic as well as many

practical applications and recommendations.

"Having spent this past summer as a student missionary in northern Canada, I particularly appreciated the testimonies of two other student missionaries at the evening session. But perhaps the most challenging words of the day, for me, came in the brief message from Artaj Singh, the coordinator of SOYMC '83. Here was another young person, who is not only committed to missions himself, but who is also committed to challenging and mobilizing Canadian students for the task of world missions. His vision and example in prayer for missions and in exhorting others to be available for, and committed to, the task of world missions, have been the greatest challenge to me."

*Mr. John Torrens,
OTS Class of '84,
M.T.S. Program:*

"As a student who has only recently opened up himself to the possibility of missionary service at some future date, I found that SOYMC '83 was extremely helpful and enlightening. Many of my prejudices concerning missions are being broken down. Where previously I envisioned missionaries as a disorganized and amateurish lot (sorry), I saw at this conference a great amount of order, research and professionalism. The quality of the people and the sophistication of their approach to missions was quite impressive. The number of different missions represented and their cooperation with each other demonstrated the unity which is necessary in an effective outreach to the lost. As one who will not be going overseas at present, the conference was very helpful in informing me of the work going on, the many needs and how I can help. Many of the concepts involved in missions also have significant application in the Canadian context as well, and in that way I also benefitted from the conference." ■

SEMINARY NEWS

PREVIEW OF O.T.S. CONTINUING EDUCATION PROGRAM—SPRING SEMESTER 1984

by Dr. Douglas Webster,
O.T.S. Registrar

Growing interest in the Continuing Education program at Ontario Theological Seminary has resulted in a significant increase in the number of courses offered during the 1983-84 academic year. Five courses were offered in the Fall Semester and five more will be available in the Spring semester.

Three courses will be held on Mondays from January 23 to April 30, 1984.



Dr. Paul Marshall

From 9:30 a.m. to 12:30 p.m., Dr. Paul Marshall, a senior faculty member in Political Theory at the Institute for Christian Studies, Toronto, will teach **Public Concerns in Christian Perspective**. It will focus on social ethics issues of relevance to Canadian Christians.



Dr. William Foster

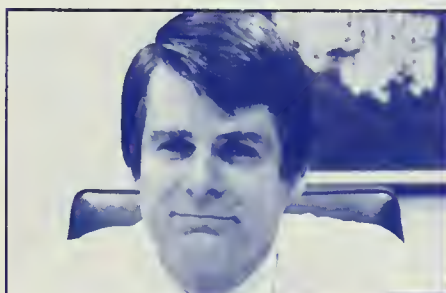
Dr. William Foster, Professor of Theology at O.T.S. teaches **Christian**

Apologetics on Monday afternoon (2:00 to 5:00 p.m.). Beginning with a consideration of the need for apologetics, this course will explore the means whereby the truthfulness of Christianity can be tested. Problems faced in making a reasoned defense of our faith will also be considered.



Dr. Mariano DiGangi

Dr. Mariano DiGangi, O.T.S. Professor of Pastoral Studies will teach **Pastoral Problems in the Corinthian Correspondence** on Monday evening (6:30 to 9:30 p.m.). The major concerns of the Christians at Corinth such as unity, sexuality, discipline, gifts, ministry, sacraments, stewardship and eschatology will be discussed with a focus on the application of apostolic principles to contemporary congregational issues.



Mr. Ray Binkley

One course will be taught on **Tuesday evenings** (6:30 to 9:30 p.m.) from January 24 to May 1, 1984. Entitled **Christians in Business**, this course

promises to attract many people involved in the business professions. It is a very unique course designed mainly by those who are actively involved in the world of business and see the need for dealing with issues raised in the contemporary marketplace. We encourage business people as well as pastors and theological students to join us as we study "a theology of business". Guest speakers will be brought into address a number of significant issues including the strengths and weaknesses of various economic systems, the role of competition, the debate on the limits of resources, the responsibilities of the business person in the local church and the problems of stress and "burn-out". Mr. Raymond Binkley, Systems Advisor for Shell Canada Ltd., along with Dr. Douglas Webster, of the O.T.S. faculty, are the course coordinators.

Elementary Greek II will be offered on **Thursday evenings** (6:30 to 9:30 p.m.) from January 26 to May 3, 1984, taught by Mr. John Kessler, Associate O.T.S. Faculty member in Biblical Studies.

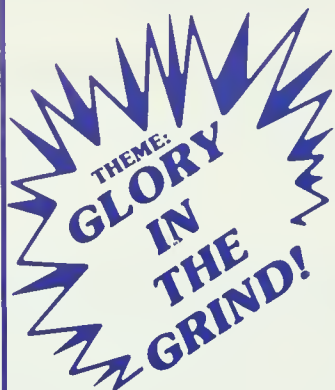
Those who have not previously taken courses at O.T.S. and wish to enroll in any of the above courses for credit, must apply in advance and meet the regular admission requirements. Those who have previously taken courses for credit and anyone who wishes to take courses for audit can register during the one-hour period preceding the start of the first class.

All of the above courses are four credit hours. The cost for each course is \$248.00 for credit and \$124.00 for audit (except "Christians in Business" is \$248.00 for credit or audit).

For further information, write or phone The Registrar, Ontario Theological Seminary, 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3. Phone (416) 226-6380. ■

PASTORS' CONFERENCE '84

Presented by Ontario Bible College / Ontario Theological Seminary
on the campus at 25 Ballyconnor Court, Willowdale, Ontario



KEYNOTE SPEAKER:

Rev. Norm Archer

Pastor, First Baptist Church,
Calgary, Alberta

BIBLE TEACHER:

Dr. Wm. McRae

OBC/OTS President

- Motivation for Ministry

- Practical Direction for Christian Ministry
- The Pastor and his personality, planning, program, and people
- A time for Pastors/Christian workers and their wives to learn together

From 3:30 p.m. **MONDAY JAN. 16** to 12 noon **WED. JAN. 18/84**

Cost:

- Pastor/Christian worker:
\$30 pre-registered or \$40 at the door
- Pastor/Christian worker and wife:
\$40 pre-registered or \$50 at the door

Attendees arrange own accommodation.

Listing of nearby accommodations available on request.



Send registration fee to:

Rev. George Hay
OBC/OTS
25 Ballyconnor Court
Willowdale, Ont.
M2M 4B3
(416) 226-6380

Staley Academic Lecture Series

at OBC/OTS, 25 Ballyconnor Court, Willowdale, Ontario



Dr. Ronn Howe

Feb. 28, 29 and Mar. 1 / 84

LECTURER:

Dr. Ronn Howe,
Pastor-teacher,
Elim Chapel,
Winnipeg, Manitoba

THEME:

"The Pastor as Undershepherd of God's Flock"

TIMES:

10:00 a.m. and 1:00 p.m. daily in Hooper Chapel
on the OBC/OTS campus at 25 Ballyconnor
Court, Willowdale, Ontario

Visitors Welcome at all Sessions

OBC EVENING SCHOOL

On the Main Campus at 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3

Diploma Courses—Spring Semester—1984

Registration: Courses as noted (★) have limited enrollment and require pre-registration. Contact the OBC Evening School Office (see address above) for full details. To enroll in all other Diploma courses, simply arrive at O.B.C. at least one-half hour before the class starting time on the first night the course is scheduled. You may register at that time for any course listed that night. A course that has fewer than 12 students registered will not be offered.

Timetable: Each Diploma course runs for six weeks. Most courses meet from 7:30 p.m. to 9:00 p.m. on the specified evening, but please note that some courses are scheduled at other times.

Schedule of Classes

Part I—Tuesday Evenings

Jan. 31 to Mar. 6, 7:30-9:00 p.m.

A Layman's Look at Daniel J. Vold
History of Christian Ethics R. Carne
Hymns of the Christian Faith B. Polman
Intermediate Guitar A. Davey
★ Making a Good Thing
Better-Marriage Enrichment W. & M. McRae

Part I—Thursday Evenings

Feb. 2 to Mar. 8, 7:30-9:00 p.m.

Studies in Romans G. Stephens
Re-Discovering Worship D. Hamilton
Understanding the Pupil N. Black
The Enjoyment of Life: A Study of the Book
of Ecclesiastes T. Eng
Church Alive: Studies in the Books of Acts B. McKenzie

Part II—Saturday

Sat. Mar. 3, 9:00 a.m. to 9:00 p.m.

This is a one-day, all-day course

★ Preparation for Marriage R. Wilson & G. Taylor

Part II—Tuesday Evenings

Mar. 13 to Apr. 17, 7:30-9:00 p.m.

Outline of Basic Theology J. Vold
Studies in Hosea C. Pettigrew
Song of Songs B. Polman
How to Have an Effective Devotional Life G. Lay

Part II—Thursday Evenings

Mar. 15 to Apr. 19, 7:30-9:00 p.m.

Studies in the Pastoral Epistles
(1 & 2 Timothy, Titus) E. Lackey
Lives of Ruth and Esther J. Bell
Developing the Church Library Collection J. Johnson
Studies in Galatians B. McKenzie

College Credit Courses—Spring Semester—1984

How to Apply For Acceptance:

To be accepted into the College Credit Division, you must make special application in advance. To receive the application papers, write to the O.B.C. Evening School Office (see address above). Only those who apply in advance and who are accepted can enroll in College Credit courses.

Registration: To enroll in any College Credit course, simply arrive at O.B.C. between 5:45 p.m. and 6:15 p.m. on the evening the course begins. You may register at that time for any course being offered that night.

Timetable: Each College Credit course runs for 13 weeks. Most courses meet from 6:30 p.m. to 9:30 p.m. on the evening specified, but please note that some courses are scheduled at other times.

Schedule of Classes

Monday Evenings

Jan. 9 to Apr. 16

- Piano 164
S. Bell (6:30-7:30 p.m.)
- Romans 314
R. Muse (6:30-9:30 p.m.)
- Youth Ministry 255
J. Wilkinson (6:30-9:30 p.m.)

Tuesday Evenings

Jan. 10 to Apr. 17

- Conducting 264
J. Bell (8:00-9:30 p.m.)
- Rudiments of Music 62
S. Bell (6:30-8:00 p.m.)
- Job 316
G. Wyper (6:30-9:30 p.m.)
- Christian Marriage 352
J. Unger (6:30-8:00 p.m.)
- The Philosophy of Ministry and Leadership
in the Local Church
R. Lawson (6:30-9:30 p.m.)
- Doctrine Survey 121
J. Franklin (6:30-9:30 p.m.)

Thursday Evenings

Jan. 12 to Apr. 19

- Elementary Greek 372
J. Kessler (6:30-9:30 p.m.)
- The Corinthians Epistles 319
J. Vold (6:30-9:30 p.m.)
- Theological Studies 322
E. Penner (6:30-9:30 p.m.)

COLLEGE NEWS

MARRIAGE COURSES IN OBC EVENING SCHOOL

College Credit Division - Willowdale Campus

1. "Christian Marriage" by Dr. John Unger
Tuesday evenings, Jan. 10 to April 17, 6:30 - 8:00 p.m.
Cost: \$108.00 per person

Diploma Division - Willowdale Campus

1. "Making a Good Thing Better — Marriage Enrichment"
by Dr. & Mrs. William McRae
Tuesday evenings, Jan. 31 to March 6, 7:30 - 9:00 p.m.
Cost: \$100.00 per couple
2. "Preparation for Marriage" by Dr. Rod Wilson
and Rev. Glenn Taylor
This is a one-day, all-day course.
Saturday, March 3, 9:00 a.m. - 9:00 p.m.
Cost: \$30.00 per person; \$50.00 per couple

Diploma Division - Burlington, Ontario

1. "Preparation for Marriage" by Dr. Rod Wilson
and Rev. Glenn Taylor
This is a one-day, all-day course.
Saturday, March 24, 9:00 a.m. - 9:00 p.m.
Cost: \$30.00 per person; \$50.00 per couple

Non-Credit, Non-Diploma - Willowdale Campus

1. "Planning Your Wedding Ceremony" by Dr. Bert Polman
Monday, March 5, 7:00 - 10:00 p.m.
Cost: \$2.00 per person or couple

***For more information contact the
OBC Evening School Office
25 Ballyconnor Court,
Willowdale, Ontario M2M 4B3
416- 226-6380***

DIRECTOR OF DEVELOPMENT APPOINTED FOR OBC/OTS

It is a pleasure to announce the appointment by the Board of Directors of Alan Grills as Director of Development for OBC/OTS.



Mr. Alan Grills

Mr. Grills comes to us well-qualified for his new position (Honours B.A., York University and Master of Education in Applied Psychology from the University of Toronto). During the past nine years, he has worked for the Government of Ontario establishing over 100 new programs for helping developmentally handicapped children and adults. He has negotiated with hospitals, public health units, colleges and other social agencies to explain and implement these programs.

A member of Grace Associated Gospel Church, Newmarket, Mr. Grills has served as Chairman of the Board. During his term in office, he headed a major building program for the church and its Christian Day School of which he is a founding board member.

Alan is a member of the

COLLEGE NEWS

OBC/OTS Corporation and has taken night courses at OTS. Both he and his wife, Janet, have had a long prior association with OBC/OTS through their friendship with Dr. S. L. Boehmer. They live in Newmarket and have a nine-year-old son, Jason.

The position of Director of Development, formerly known as Stewardship, is strategic in the future growth of OBC and OTS. Working closely with the President, it is Alan's responsibility to develop strategies which will effectively communicate the ministry of both institutions to an ever-widening spectrum of pastors and businessmen as well as to the broader

Christian communities.

We have an exciting story to tell. As we effectively inform our various constituencies, we believe there will be a groundswell of prayer and financial support for this most vital ministry at a crucial period in our history.

Pray earnestly for Alan that he will be given the spiritual insights, the wisdom, the acceptance and the strength to carry out his very major responsibilities in a manner honouring to the Lord. ■

William J. McRae

OBC STAFF UPDATE

Mrs. Sheila Stevens B.S.M. & B.R.E. '82, has transferred from the position as Clerical Assistant in the Library to Secretary of the Christian Education Department. Her successor in the Library is Miss Linda Toner, '80 to '83.

Mrs. Iona Beagan joined us in late August as Secretary to the Library. Her husband, Ross, is enrolled in full-time studies in the Master of Divinity degree programme at OTS. They are from the Peterboro area.

Mrs. Emma Penner (wife of Dr. Erwin Penner, OBC Faculty) is working part-time in the Library to assist in the organization of the books brought to OBC from the London College of Bible and Missions, and of books that have been donated to OBC/OTS.

Mrs. Mary Unger (wife of Dr. John Unger, OBC Faculty) is working part-time as a secretary at OTS and in the OBC Evening School office.

(Continued on p. 23, col. 1)

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COLLEGE-FOR-A-DAY at ONTARIO BIBLE COLLEGE MARCH 12 and 13, 1984

Come along and find out more about:
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- Tour the Campus
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- Get Answers
- Free Lunch

To: Director of Public Relations, Ontario Bible College,
25 Ballyconnor Court, Willowdale, Ont., M2M 4B3.

Please send me information about College-for-a-Day, 1984.

Name _____

Address _____

City _____

Province _____ Postal Code _____

COLLEGE NEWS

GLOBAL MISSIONS CONFERENCE

'84

"Our Role in God's World"—that's the theme for the OBC/OTS annual Global Missions Conference to be held on campus from January 24 to 27, 1984.



Dr. Samuel Kamaleson

The keynote speaker will be Dr. Samuel Kamaleson, Vice-President in charge of Pastors' Conferences and Special Ministries for World Vision International based in Monrovia, California. Born in India, and educated in the United States, he has wide experience in cross-cultural communication. In addition to service as a Pastor and Evangelist, he has been the keynote speaker at many conferences and congresses like Expo '67 in Montreal, Lausanne '74, Urbana '76, and the Pan-African Christian Leadership Assembly in Kenya, Africa. He is adjunct professor at the School of World Mission at Fuller Theological Seminary and a lecturer at the Institute of International Studies at the

U.S. Centre for World Mission in Pasadena, California.

The Faculty Perspective

"Dr. Kamaleson loves working with young people, having been a member of the Executive Committee for the Union of Evangelical Students for India for six years. Above all these qualifications, he is a faithful servant of God who is deeply committed to his Lord and Master," states Rev. Ebenezer Sikakane, Chairman of the OBC Missions Department.

"The Missions Conference is a time when our students are richly blessed, greatly stretched and deeply challenged," Rev. Sikakane continues. "It is our desire and prayer that during these special days, the Lord will show many of our young people the ministry of His choice for them, and that they will not miss the opportunity of looking to Him for guidance."

The Student Perspective

"The week of January 23-27, will be one of the most significant in this school year," says Norm Leduc, Chairman of the Student Committee for Global Ministries. "It will be an opportunity for students to grow in their vision of a lost and dying world. Its potential for ministry to the individual student is unlimited as each one comes with an open heart and mind about what God desires to do in their lives.

"Having a world-wide perspective is something not only needed by future missionaries but by future pastors, youth workers, Christian education directors, and music directors as well," Norm emphasizes. "It is my

prayer that through the various messages, Bible studies, testimonies, seminars, and the opportunities for personal interaction with missionaries, students will be challenged to expand their vision and see more of the task that lies before us, both now and after we leave O.B.C. I expect that God will perform a wondrous work in our midst as together we prayerfully consider 'Our Role in God's World'.

"One of the most exciting aspects of the Conference is having the many missionaries from various fields and types of ministry right here on campus," Norm enthuses. "For many students, this will be the greatest exposure to missionaries that they have had in their whole life, until now. The experiences that they have known in God's service are sure to prove encouraging and helpful as



"How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard?"

Romans 10:14

MAJOR IN MISSIONS

Director of Admissions,
Ontario Bible College,
25 Ballyconnor Ct.,
Willowdale, Ont., M2M 4B3

COLLEGE NEWS

they share them with students.

"I firmly believe that God can use this Conference in a dynamic way in the life of each individual who attends as well as in the College and Seminary as a whole. But one thing is needed—the groundwork of much prayer. As the Student Committee finalizes plans, will you uphold us in prayer? And as students approach the Conference with great expectancy, pray that God will reveal Himself and His will to each one. Finally, as the Conference arrives and things get under way, ask the Lord to be present with us in a special way.

"Together, we can look forward with anticipation to a Conference that will reap eternal benefits. As we come with prepared hearts and looking unto God, we will surely not be disappointed," Norm concludes. ■

(Concluded from p. 21, col. 1)

Mrs. Emily Radford, a retired medical secretary, has volunteered a few hours of her time each week to assist in the OBC Evening School office. ■

MR. CLARENCE PETTIGREW PROMOTED TO GLORY

Mr. Clarence Pettigrew, born in South India, a business man in Calcutta, an active member of the Wm. Carey Baptist Church, and a professor of Old Testament in the Calcutta Bible College went to be with the Lord while visiting family in India this summer.

In his retirement years, he had recently taught in the Diploma Division of the Evening School program at Ontario Bible College. He is survived by his wife, two daughters and two sons. His burial was from Banfield Memorial Church, Toronto. ■

OBC/OTS CALENDAR

Dec. 3	OBC Christmas Choir at Wortley Baptist Church London, Ont., 8 p.m.
Dec. 4	OBC Christmas Choir at Philpott Memorial Church Hamilton, Ont., 6 p.m.
Dec. 9	OBC Christmas Choir at Yorkminster Park Baptist Church, Toronto, Ont., 8 p.m.
Dec. 11	OBC Christmas Choir at Benton St. Baptist Church, Kitchener, Ont., 7 p.m.
Dec. 13-16	OBC/OTS Final Exams for Fall Term
Jan. 3-13	OTS Inter-Session
Jan. 9	OBC Day Classes—Spring Semester Begins
Jan. 9, 10, 12	OBC Evening School Spring Semester Registration—Willowdale Campus—College Credit Division
Jan. 17	OBC Satellite Evening School Registration—Guelph—Diploma Division—Spring Semester
Jan. 18-20	OBC/OTS Pastors' Conference
Jan. 23	OTS Day Classes—Spring Semester Begins
Jan. 23	OTS Continuing Education—Spring Semester Begins
Jan. 24-27	Global Missions Conference
Jan. 30, Feb. 2	OBC Satellite Evening School Registration—London—Diploma Division—Spring Semester—Part I
Jan. 31, Feb. 2	OBC Evening School Registration—Willowdale Campus—Diploma Division—Spring Semester—Part I
Feb. 13	OBC Satellite Evening School Registration—Blind River—Diploma Division—Spring Semester
Feb. 14	Reach the City Seminar
Feb. 14, 16	OBC Satellite Evening School Registration—Hamilton/Burlington—Diploma Division—Spring Semester
Feb. 28, 29, Mar. 1	Academic Lecture Series
Feb. 29	Day of Prayer
Mar. 3, 13, 15	OBC Evening School Registration—Willowdale Campus—Diploma Division—Spring Semester—Part II
Mar. 12-13	College-For-A-Day
Mar. 15	OBC Satellite Evening School Registration—Mississauga—Diploma Division—Spring Semester
Mar. 19, 22	OBC Satellite Evening School Registration—London—Diploma Division—Spring Semester—Part II
Apr. 19, 23-24	OBC Senior Exams
Apr. 24-27	OBC Undergrad Exams
Apr. 27	OBC Baccalaureate Service
Apr. 27-May 2	OTS Final Exams
Apr. 28	OBC Graduation
Apr. 29-May 13	OBC Octet and Chamber Choir Tours
May 5	OTS Graduation

INVESTMENTS



by Rev. Elmer L. Cassidy
OBC/OTS Field Representative

Mrs. Jones learned how to give \$300.00 a year to OBC/OTS without "costing" her anything!

Mrs. Jones had \$10,000 invested in term deposits and was receiving interest at the rate of 10%. Therefore, on her \$10,000, she earned \$1,000 a year.

Her combined Federal and Provincial taxes on this \$1,000 amounted to \$300. This left her \$700, all of which she gave to the ministry of OBC/OTS.

She discovered that she could arrange a REVOCABLE TRUST AGREEMENT with OBC/OTS for the \$10,000. OBC/OTS would then invest it just like she did, and earn the same \$1,000 interest a year. BUT be-

cause OBC/OTS is a charitable organization, we are not required to pay the \$300 tax that Mrs. Jones had to pay...

Mrs. Jones is now giving OBC/OTS \$300 more a year from the same investment without costing her a penny more!

Because the \$10,000 is REVOCABLE, Mrs. Jones can still get her money back just like she could when she did her own investing.

Would you like to hear more about how you can do this, too? If so, please feel free to contact me at my home address of 474 Cypress Ave., London, Ontario, N6H 3R3 (phone 519-471-6173) or through the OBC/OTS Development Office, 25 Ballyconnor Court, Willowdale, Ontario, M2M 4B3 (phone 416-226-6380). ■

OBC / OTS MEMORIAL PLAN



- A memorial gift to OBC / OTS is a meaningful way to honour someone you love and whose memory you cherish. At the same time, you support us in the training of young people for Christian ministry at home and abroad.
- OBC / OTS acknowledges all memorial gifts by sending cards to both the donor and the bereaved. This enables the bereaved to express their appreciation to the donor.
- Memorial gifts are receipted by OBC / OTS and may be used for income-tax purposes.

To: OBC / OTS MEMORIAL PLAN
25 Ballyconnor Court
Willowdale, Ont. M2M 4B3

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Mrs.

Miss _____ (Please Print)

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